LUTHERAN MEN

December 1959

agazine of United Lutheran Church Men

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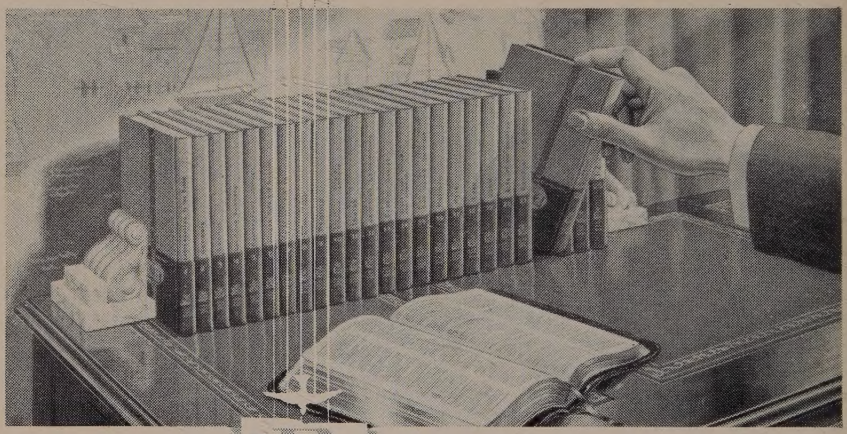

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50 Years of Scouting

Golden Anniversary Observance in 1960

y A. E. IVERSON

THE PEOPLE of the United States and ıe free people of the world are observ- g the golden anniversary of the Boy outs of America in 1960. Beginning ith Boy Scout Week (February 7-13) ıd continuing through the entire year ere will be worldwide, national, and cal observances highlighting the service at Scouting has rendered to boyhood ıring this half century of activity. The ıniversary will also be a launching pad r projecting the program to new ights of service and achievement.

Lutheran churches will join with a ıst of religious, educational, civic, gov- ınmental, industrial, and business or- nizations that are partners in the Boy out movement to make the observances gnificant in the lives of boys and in the e of our nation. A special role will be ayed by local churches and other chart- ed institutions that are present or po- ıtial sponsors of Cub packs, Boy Scout ops, and Explorer posts.

Jubilee Celebrations

Special events and activities of many ıds will be staged in all parts of the ıited States and its possessions. Six major events have been designated for national emphasis.

- Special Boy Scout Week celebration, February 7-13, 1960
- Special 50th Anniversary Annual Meeting of the National Council, BSA, in Washington, D. C., June 1-4, 1960.
- The Fifth National Jamboree to be held at Colorado Springs, Colo., July 22-28, 1960.
- Council or district jubilee camporees for all Boy Scouts and Explorers to be held some time during the week of the national jamboree.
- Back-yard jubilees for Cub Scouts to be held some time during the week of the national jamboree.
- A National Good Turn, get-out-the-vote campaign, in the fall of 1960.

The theme of the jubilee celebration will be "For God and Country." The spirit of this theme will pervade all of the activities. It will aim to dramatize the essential values of Scouting as a program of skills, fun, and adventure for boys through which they are strengthened in character and trained to be good citizens.

Important Facts and Figures

In the painting of a colorful picture of Scouting's contribution to the life of our nation and in the strengthening of its

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Pastor Iverson is Director of Protestant Relationships for the National Council of Boy Scouts of America, New Brunswick, N. J.

free institutions— primarily the home, the church, and the school—some basic information will be made known through every means of communication. Here are a few of the important facts and figures:

- The Boy Scouts of America was incorporated in Washington, D.C. on February 8, 1910.
- The Boy Scouts of America was chartered by the Congress of the United States on June 15, 1916.
- The Boy Scouts of America is a movement with a program for boys which it makes available to cooperating institutions and organizations. Every Scout unit is operated by a church, school, civic group, or other sponsoring organization.
- Approximately 33 million boys and leaders have been members of the Boy Scouts of America during the 50 years of its history.
- Approximately 50 percent of all Scout units are chartered by religious institutions, 30 percent by civic organizations, and 20 percent by schools.
- *The Handbook for Boys,* sometimes referred to as the Boy Scout Manual, has been exceeded only by the Holy Bible in the number of copies printed and distributed. There have been 16,500,000 copies of the *Handbook* distributed.
- The Boy Scouts of America is the largest organization for boys in the world. It has a current membership approaching five million boys and leaders.
- Scouting is for all boys who are willing to pledge themselves to the Scout Promise and the Scout Law. Included in its membership are boys of various races, classes, and creeds.
- Scouting is a service organization that has rendered many good turns internationally, nationally, and locally—in war and in peace.
- There are over seven and one-half million members of the Boy Scout movement in the world. Scouting is an effecti means of building international frien ship and good will.

Scouting in Lutheran Churches

Lutheran churches have had a lar share in the building of the Boy Sco movement. More than 5,500 Cub pack Scout troops, and Explorer posts are spo sored by Lutheran churches. A great ma Lutheran boys and leaders are actively pa ticipating in Scouting. The National L theran Committee on Scouting, with re resentatives of almost all Lutheran synod is carrying out an extensive promotion Scouting in the Lutheran churches. connection with the 50th anniversary ce bration the National Lutheran Committ on Scouting has pledged support to all the major objectives. Here are some of t specific actions recommended by the co mittee for participation in the Gold Jubilee of the B.S.A.:

- Recognition of the anniversary a programs on Scouting at all synodic conference, and district meetings of church and its auxiliaries.
- Publicity about the 50th Anniv sary of Scouting in all Lutheran chu papers and periodicals.
- Participation in the Fifth Natio Jamboree to be held in 1960.
- Observance of Scout Sunday (F ruary 7, 1960) in all Lutheran churc using a special Scout Sunday annivers program folder at the worship service
- Participation of Scout units sp sored by Lutheran churches in the an versary events and activities scheduled the local councils and districts of B.S.A.
- Increase the number of Scout u sponsored by Lutheran churches.
- Recruit more boys in Lutheran sp sored Scout units.

Continued on page 30

What Do We Go to Church For?

Introducing the New Topic Series

by HENRY E. HORN

HOW MANY of us would be in church on a Sunday morning if we weren't married? We might as well blame the ladies for one thing more; if they didn't drag us out, we men wouldn't be there too often. Left to ourselves the question, "Why worship?" would pop up constantly. Our Roman Catholic friends are not given the luxury of a choice, but we Protestants can choose without too many pangs of conscience. We usually exercise this choice on a day when we don't have to go to the office or work, and the delights of freedom stretch to the horizon, while the Sunday newspaper and the familiar chair and pipe beckon us teasingly. If it weren't for that wife, we would make a "sensible answer." But she drags us out. So to church we go with the question really unanswered, as our children can readily detect.

For at least six days of the week, there is little to demand that we worship on Sunday. Oh, sure, we're suposed to "live by the golden rule" in business because this policy is best, and the Kiwanis Club urges us to go to church because it will make a fine community. But honesty demands some other answer; the golden rule does not always "work," and there are other things that make just as fine a community.

Let's Bring Luther In

One of Luther's most emphatic epigrams was: *"habere Deum est colere Deum"*—to have God is to worship God; it is impossible to really believe in God without expressing one's worship. One may profess belief all he wishes, but the test is in his worship. But, of course, Luther meant more by this than just Sunday worship.

Let us take a homely example. We men are very good at proclaiming our love for our wives. We had practice at it before we were married and she believed us, and we think we've mastered the art by now. But we notice that these clever wives sometimes see through our professions of love. They expect that true affection will be expressed in real deeds, and in actual presents, and without these little deeds of affection and gifts—well, they just don't believe us, they know "it's only a line." The wise girl will not believe an amorous boy until the ring is produced and he is committed. Then, for the first time the amorous boy begins to really know what he has said about love, and of course it's too late to do anything but grow in love. The succession of deeds and presents

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Pastor Horn serves The University Lutheran Association of Greater Boston, Mass. This, the Inter-Lutheran topic for January, is the first of the 1960 series on "Power through Worship." Chairman of the editorial committee is Pastor Ralph R. Hellerich.

starts, and as long as love is present, it never ends. It represents the "worth" in which the girl is held.

Likewise, when we "wor(th)ship" we show in concrete deed and gift exactly what God means to us in life. Service (deeds) and offering (gifts) form the heart of what we must bring to God. If one believes in God, then we are able to see the proof in *service* and *offering*. This is what Luther meant.

That's Easy . . . At Home

If worship means service and offering, then that's duck soup for us men, for we're a practical sort. We'll do our part when we are asked, and it's easy to writ out a check. So we'll do what's necessary and stay at home, thank you. We kno from our business that talk is worthles and performance is all important. Ver well, we'll perform. But why do we hav to go to church to do it? The questio still persists.

Let's take another tack. Suppose som one suddenly asked you to lead a grou in prayer. Boy, would that embarrass yo You would protest, "I'm not the religiou type!" as quickly as you could, and pas Ask you to do, and give, and you woul respond. But why is this such a strange r quest to make of a professing Christian

THE INTER-LUTHERAN TOPIC FOR JANUARY

Aims:

1. To lead the men of the church to an increased appreciation of public worship.
2. To serve as an introduction for the entire series.
3. To have the men know the purposes of public worship.
4. To have the men appreciate the benefits to be derived from regular public worship.

Suggestions for a Devotional Service:

Hymn: "Behold us, Lord, a little space" (No. 213, *Service Book and Hymnal*)
Psalm 95, followed by the Gloria Patri
The Topic and Discussion
Hymn: "Strengthen for service, Lord, the hands" (No. 286)
Prayer, followed by the Lord's Prayer
Hymn: "Rise up, O men of God!" (No. 541)

Questions:

1. Almost all men have Roman Catholic friends or acquaintances. What difference do you find between your attitude toward going to church and the Roman Catholic's attitude toward going to mass?
2. What right do we have to call our worship "The Service"? Do most people think of worship and service as being the same?
3. Recall the account of the early worship service, as it was presented in the topical material. Are there any points of similarity with our worship today? What differences did you observe? What compelled men to defy death to attend such a service?
4. Does a virile life of prayer at home ever exist with families or individuals who have drifted away from the habit of regular Sunday worship? If so, what are its problems?
5. Why are some men uninterested and unconcerned about worship? What can be done to develop in such men an interest and concern for worship?
6. Are loving acts also a form of prayer?

If we hold the God of Jesus Christ in any reverence at all, will we not have some sort of regular conversations in words, which will express our feelings? Haven't psychologists shown us rather conclusively how necessary it is for a person to pour his feeling into words?

The trouble is real. We men are just not able to say what we feel. We rarely say what our hearts prompt, even to our wives and our children. Our hearts store a vast amount of unuttered affections, and discouragements. Our wives are better able to express feelings, and for this reason we are not surprised to see more women in church than men. Perhaps women are the religious type.

But the problem is much deeper today. There used to be a day when men spoke freely with one another, when conversation was an art-form, when common men kept diaries into which they poured their hearts, and wrote long letters which made up a network of love. These were days when men knew also how to let the words pour out to God. But in the twentieth century, in the midst of the barrage of words from radio, television, and dictating machine, you and I have lost the ability to express ourselves. The bridges of communication are washed out.

The Broken Bridge to God

Imagine living in Berlin during the days when the Russians had cut the land supply routes from the West, and Berlin's supplies were brought in by the great airlift. Can you picture the tenseness of daily life from the fear that the airlift would cease?

We are living in exactly such a century, where most of us, ever pressing toward the newest, the most saleable, the results of the most recent research, are in danger of cutting the thread of contact with the life of man through the ages. In this city of scientific excitement, we try to find our God, and we make a living from day to day. Yet it has been at a *definite time,* through Jesus of Nazareth, our Lord and Savior, through the experience of the people of God—the fellowship of believers through the ages—that our airlift comes. It is the God who has done something, who has entered into this world of men—the living God in whom we believe. It is just because of this "airlift" that we can face the present in faith, and are moved to worship at all.

Find the strength for your life...

RELIGION IN AMERICAN LIFE

WORSHIP TOGETHER THIS WEEK

Let's Speak Bluntly

Let's be frank. Left to our world of business and home life alone, we could drift away from any church. We just don't feel that it is daily life. And maybe we wouldn't miss it at all, especially if we have things to buy, a house to fix up, or other do-it-yourself projects to occupy the mind. And we would be the same men, ready to do our part in good deeds and giving gifts. We know lots of these fellows. In our Lord's words, "Truly, I say to you, they have their reward." They

Continued on page 32

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Colleges of the ULCA . . . Fifth in a Series

CARTHAGE

Lutheran Training in the Midwest

by RALPH HOUG

CARTHAGE COLLEGE was founded in 1870 by several midwest synods of the Lutheran Church as a four year co-educational liberal arts college. It is affiliated with the United Lutheran Church in America.

With the construction of Old Main, the first building on the present campus, Carthage began its career as a liberal arts college in 1873. After a relatively slow growth it emerged in 1916 into a time of expansion in plant, equipment, faculty and students. Today the beautiful tree-lined campus consists of 14 modern red brick buildings, several of which were constructed since World War II. The present value of the plant and physical equipment is more than four million dollars.

Carthage College currently has an e rollment of 483 students. With 50 facul members the college has a very goo student-teaching ratio of ten to one, ratio which guarantees personalized i struction. About 46 percent of the fa ulty members hold the doctorate degre a distinction few colleges possess.

Since 1916 Carthage College has be continuously on the accredited list of t North Central Association of Colleg and Secondary Schools. It has been giv the highest rating, Class A, by the U versity of Illinois. Graduates are fu accredited by the American Medical A sociation and are readily admitted to t best graduate, technical and professio

Mr. Hough is Director of Information Carthage College, Carthage, Ill.

schools throughout the country. The college is also approved by the Illinois Department of Education, the New York Board of Regents, the American Association of University Professors and the American Association of University Women.

Students at Carthage may obtain a bachelor of arts, bachelor of science or a bachelor of music degree. Majors are offered in art, biology, botany, business administration, chemistry, classical languages, economics, education, English, history, home economics, Latin, mathematics, modern languages, music, philosophy, physical education, physics, political science, psychology, religion, sociology, speech, and zoology. Pre-professional training is given for agriculture, the diaconate, dentistry, engineering, governmental service, journalism, law, library science, medicine, nursing, optometry, social service, and theology.

The college is best known for its unusually good record of placing its graduates in the top medical, professional and graduate schools in the country. Its home economics department, which is Smith-Hughes accredited, is one of the best for any small college in the midwest.

Most students live on campus in college-owned dormitories and eat in the college dining hall. A post-war dormitory is available for 160 men while the remainder live in auxiliary dormitories. Women students reside in Denhart and North Halls.

Carthage maintains a broad program of social and recreational activities for its students. Campus life offers every student an opportunity for developing talents, leadership and self-confidence. There are no social fraternities or sororities on campus, but several honorary and professional organizations are found. Students may participate in band, the famous a cappella choir, dramatics, student publications, and a host of other activities.

The college also maintains a full program of intercollegiate athletics and intramurals under the guidance of Art Keller, athletic director.

Costs at Carthage are in line with most colleges of its type.

The president of Carthage College is Dr. Harold H. Lentz, a Yale graduate, and academic dean is Dr. Stuart Baller.

Carthage College demands students with good moral character who have graduated from an accredited high school or academy. Only those students who finish in the upper half of their graduating class are preferred. Those who finish in the lower half may obtain entrance by taking special tests and by receiving excellent recommendations from high school principals and pastors. A student may enroll at Carthage College by simply writing the Director of Admissions, Carthage College, Carthage, Ill., and requesting an application blank. Any additional information on the college may also be received by writing to this same address. Correspondence as well as visits to the campus are encouraged.

STUDENTS enter "Old Main," first building constructed on Carthage campus.

Resolutions for the Rev. Joseph B. Mohr

(Adopted at South Bend, presented with a Certificate of Appreciation to Pastor Mohr)

Whereas:

It has pleased God to use various means to communicate the good news of salvation in His Son, Jesus, and

Whereas:

It has further pleased God to use men as messengers of the Gospel, and

Whereas:

For more than forty years the men's auxiliary of our church has published a magazine to inform and activate the men of the church, and

Whereas:

In this period of time a number of dedicated servants of God have served as Editor of LUTHERAN MEN, therefore, be it

Resolved that:

The 22nd Biennial Convention of United Lutheran Church Men express its deep appreciation to the Rev. Joseph B. Mohr, of Brooklyn, N. Y., for his loyal and devoted service as Editor of LUTHERAN MEN for a period of more than eight years, and further be it

Resolved that:

These resolutions be spread on the Minutes of this Convention and printed in a forthcoming issue of LUTHERAN MEN and be it further

Resolved that:

These resolutions be adopted by a rising vote of thanks.

Hans P. Treuenfels
Eugene H. Kelchner
Howard L. Logan

A New Outlook

by RAYMOND H. TIEMEYER

Executive Secretary Howard L. Logan this month turns over the space for his regular Views from Headquarters to Pastor Tiemeyer, Administrative Assistant to ULCA President Franklin Clark Fry. Pastor Tiemeyer's article should be studied carefully by every man in the United Lutheran Church.

Reversing the Thrust

The delegates attending the ULCA Dayton Convention were warned by President Fry that the church of the future must "guard against institutionalism." Most congregations are malignant with organizations, clubs and committees. The voluminous energy and attention required of the members just to keep the machinery in motion deceives them into thinking that the church is an end in itself rather than the means Christ uses for gracing all areas of life. The result of this kind of institutionalism is that the church itself becomes just another club whose activities are almost all carried on within the walls of the church building, the only outside enterprise being to bring in new members. Christ did not say that the believers should be the salt of the church but that they should be the salt of the earth.

Dr. Frederick K. Wentz has suggested that ULCM can help reverse this thrust by aiding the men of the church to see Christian vocation in all areas of their daily life and work. It is proposed that the objectives of ULCM be expanded to include Christian vocation, even to make it primary.

Attracting the Enthusiasm of the Church

The Christian vocation objective effectively programmed could have just the ingredients ULCM needs to attract the enthusiasm of the church:

(1) A bold new pursuit
(2) Uniqueness to give ULCM identity; not a mimicry of other successful programs
(3) Continuity potential; little danger of becoming repetitious
(4) Inclusiveness; does not limit ULCM to exclusive interests
(5) Mediation for the concerns of all the boards while not a duplication of function

Implementing the New Outlook

Knowing that an objective without implementation is useless, we have drafted a sample program. This plan would have single yearly emphases to be developed in quarterly phases. These themes would be played on three instruments: (1) a private reading plan, (2) quarterly ULCM meetings at the church and (3) annual area conferences. In detail the structure would look like this:

The Yearly Emphasis

ULCM needs a conversation piece, an interest which will sustain itself for a year, dominating all ULCM conversations, literature and meetings.

ULCM has been participating in the yearly topic themes of Lutheran Church Men of America but those themes have been relatively ineffective because they

have been too general. (The individual topics have often been even more general than the themes.) Any new ULCA program should avoid this fault.

Christian vocation is such an all inclusive subject that it has an almost inexhaustible continuity potential but because of this it could very quickly fade away into generality. It can and should be broken into many segments each of which could span a year's attention. As examples, one year's emphasis might be Christian vocation and the family, another Christian vocation and politics, another Christian vocation and recreation.

These segments should then be staged in quarterly phases. If, for example, "The Family" were the theme of the year, the first quarter might be on the family's finances, the second on planned parenthood and physical adjustment in marriage, and the third on teaching the catechism in the home.

The Private Reading Plan

Much education is required before most men sense the full meaning of Christian vocation. Even after the term is understood, the possibilities for seeing its application to life are limitless. Tutelage could begin with a private reading plan through which ULCM would supply a monthly journal, paper back books, and technical aids. The package plan could be availed by subscription.

The monthly journal (magazine, newspaper, or bulletin, whichever format would be decided upon), while it would be the sole official organ of ULCM, would be given over almost entirely to articles on the subject of the quarter.

For example, there could be symposiums on family finance with articles discussing how much of the family budget should be spent on automobile, what proportion on food; how much insurance should one carry so as to have enough to properly protect his family, yet not so much as to tempt him to place too much faith in its security; how can one deal in a careful and orderly manner with his family's finances and yet not over emphasize the importance of money; how many financial advantages should one give his children; etc.

Over the past four years LUTHERAN MEN has carried twenty-two articles dealing primarily with the implications of Christian vocation. One article in every two issues is not a bad average for a magazine that intended to deal with general subject matter. Under the new plan, however, the journal would be completely dominated by articles on the quarterly subjects.

Such a paper would require many more writers than have been used in the past. This would be a good opportunity to make use of leaders of the church who have not been active in ULCM activities to date. Their interest in ULCM could be aroused as a by-product of their services as contributors. Leading ULCA attorneys, for example, could write during the first quarter on the importance of wills in Christian administration of the family's finances. Theologians could write on the orders of creation and the relation of economics to the orders.

Another source of writers could be the persons whom *The Lutheran* reports as having been honored for some achievement. They could be asked to elaborate on their achievement. Closely related to this would be recognition of other persons who are influencing society through their sense of Christian vocation. The purpose of this, of course, would be to encourage all readers to affect the world about them with Christian ideals.

A third set of writers could be found among those who attend the faith and life

nstitutes of the Board of Social Missions.

A second part of the package subscription would cover paper back books (probably two annually) related to the subject for the quarter. A paper back on planned parenthood and physical harmony in marriage could be sent during the quarter sampled above. A paper back relating to the catechism would be appropriate for the third.

Technical aids for practicing Christian vocation would be the third complement of the plan. For example, a form for figuring a budget, provided possibly by LLM, could go out during the first quarter. An inexpensive copy of the small catechism could be mailed at the beginning of the third quarter.

A well organized, private reading plan is overdue in the ULCA. The delegates attending the Dayton Convention heard that a dream of the ULCA is to establish in-service training for pastors. The training would not be in church management, but in systematic and Biblical theology, "abstract, thorough . . . unrelenting—a discipline." If the pastors need more thorough grounding in theology, how about laymen? How will they be deepening their spiritual knowledge? Can they do so through the parish school? Dr. Martus Barth says the Bible is generally presented in U. S. Sunday church schools as "domesticated soup, used only for moralizing purposes." Of course, this is not true where the parish school teacher is thoroughly acquainted with the doctrines. Many ULCM meetings are weak in theological content too. Someone has said about men's groups, "they do very little except eat and listen to popular moralizers mouth the after dinner obvious!" A private reading program would aid the trend in the ULCA towards religious intellectual development.

Quarterly ULCM Meetings in the Church

How can ULCM implement its new program without dissipating its energy on more meetings—the very thing it would be trying to avoid? One way would be to promote the holding of quarterly, instead of monthly, ULCM meetings, a possibility mentioned by Howard L. Logan, ULCM executive secretary, in his report to the Pittsburgh ULCM Convention. There would be several advantages:

(1) The man of the house would be asked to spend fewer nights away from his family.

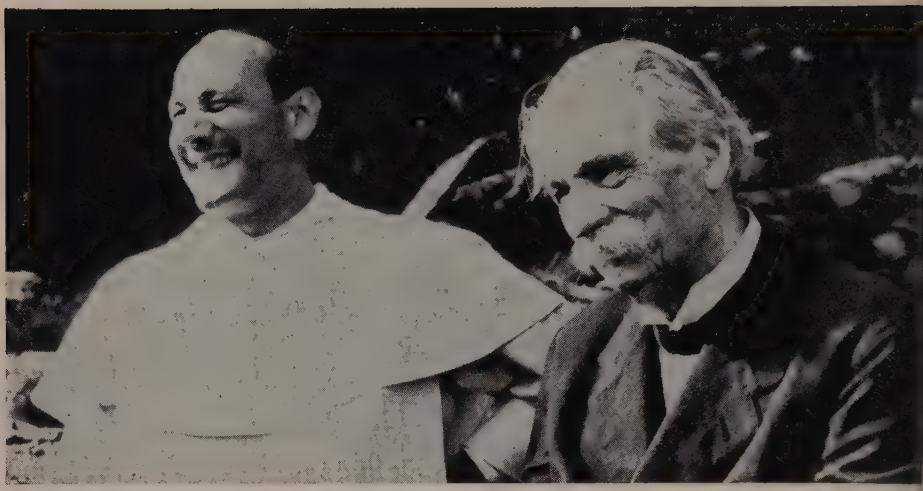
(2) High calibre programs could be sustained through three or four meetings a year much more easily than ten or twelve.

(3) The publicity and promotion for three or four meetings could be more extensive and effective than routine publicity for a dozen meettings.

(4) Serving a dinner for three or four meetings intsead of a dozen would eliminate more of the "institutionalism."

Subscribe Now and Save

Subscription rates for LUTHERAN MEN will be increased effective January 1, 1960. This will be the first price increase in fourteen years. Individual subscriptions will be $2.00; bulk subscriptions, ten or more to one address, will be $1.50 each. Renew your subscription or order now before the rate increase.



MEETING for the first time recently were the two Nobel Peace Prize winners Fath Dominique Georges Pire, O.P. and Dr. Albert Schweitzer, famed philosopher-organist-jung doctor. Dr. Schweitzer entertained the Belgian priest at his modest home in the Alsa region of France during a trip away from his African hospital. Both renowned humar tarians, Father Pire's story of work with displaced persons was dramatized on an hour-lo popular television program in October.

(5) Outstanding speakers or discussion leaders could be called upon to appear with less likelihood of the embarrassment of a small attendance.

It is questionable whether as much could be accomplished at quarterly meetings as at monthly meetings if one measures by institutional activities but not if the ideal is to cut down on internal endeavors and concentrate instead on living the Christian life outside the church walls. The time saved could be spent on community and family activities, where the Christian influence should be exerted.

Of course, if a congregation is experiencing a very successful men's program through monthly meetings it is doubtful whether the schedule should be changed. The monthly inter-Lutheran topics might continue to meet their need, or articles from the symposiums could be adapted to topical presentation.

The chief function of the quarter meeting would be to have the men sha experiences and discuss questions resu ing from their reading on the quarte theme. The meeting could also point t men towards the subject for the ne quarter.

A possible schedule for the quarter meetings would be October, Februa May. A summer meeting would be optic al, but probably recreational if held.

It should be urged that business be ke to a minimum at these meetings and t the administration be left almost entir to the officers. The lack of interest in ganizational business is demonstrated the small attendance at annual congre tional meetings.

The Annual Area Conferences

These would be held in conjunct with the state/synodical or conferer

onventions. Programs would center on he year's emphasis. The aim of the con- erence would be to provide specialized nformation about the emphasis. Inspiring peakers who are experts on the subject vould be presented.

Business at the meeting should be al- most completely eliminated. Officers and ommittees would be responsible for exe- uting the business of the unit.

The conferences could meet on a Sat- rday or Sunday afternoon and evening. April would be a good time because it omes after the men have completed near- y a year's study yet it allows the groups o have one more local meeting to review he information gained at the conference, ummarize the year, and complete the hird quarter's study.

Financing the Program

The reading plan should definitely be aid for by the users. Possibly five dollars year could be charged to cover the nonthly, two paper back books, mis- ellaneous printed technical aids, and ostage. Subscriptions could be renewable irectly with the ULCM office or through congregational plan giving reductions or quantity orders. Mailings should be o home addresses.

ULCM would lay apportionments on tate/synodical units as at present for its egular activities. These units in turn vould receive their money from the con- regational units which would take of- erings at the quarterly meetings. The con- erence could also be a source of funds or the state/synodical units.

Supplanting Other Programs

This plan need not conflict with or sup- lant the present programs of Scouting nd King's Men. In fact its emphasis on hristian vocation should enhance both of hese projects.

Practicability of the Plan

As most plans, this one is probably also proposed with delusions of grandeur—a possible extravaganza.

Unfavorable aspects of that program:

(1) A possible unwillingness of men to read

(2) A radical change from the present plan, meaning transition could not be expected suddenly

(3) Possible inability of congregational units to collect enough offerings at quarterly meetings to pay apportionment. (It's hoped that this could be made up by the increased number of congregations that would be willing to organize units under the new system.)

In addition to filling the ideals mentioned at the beginning though, its advantages are:

(1) The subject matter would be thoroughly practical

(2) Number of meetings and organizational business reduced

(3) Church leaders who have not known how to contribute their skills in the past, or who have not felt themselves stimulated by what ULCM had to offer, would be drawn into ULCM

(4) Congregational units would be more dependent on ULCM for program, meaning that they would ask less often, "What does ULCM have to offer us?"

NOTICE

Effective immediately all applications for Honorary Life and In Memoriam Life Memberships should be sent to the New York Office of ULCM.

MAN TO MAN

by LAWRENCE M. REESE

Watch Your Language!

Not long ago 50 people from various parts of the world met for a week of conferences. Although we had an excellent conference, we had to overcome the language barrier. Our common language was English but we had trouble both with pronunciation and idioms. How puzzled our overseas friends were with such Americanisms as "drop the subject," "you have a firm grip," and "the ideas really dovetail."

Another recent conference had difficulty but for different reasons. This conference consisted of pastors, educators, sociologists, Bible scholars, theologians and psychologists. The difficulty this time centered about the "shop words" of each professional school. Even when they were saying the same thing, men from various groups used words and phrases peculiar to themselves.

The average churchman often uses words without communicating to others, especially if he speaks to people outside the church. Suppose we check on some of the words we use:

Theological Words

Check on the many words we use to describe our relationship with God: sin, grace, forgiveness, saints, justification, transfiguration, atonement. Or how about the phrases: saved by grace, following our vocation, priesthood of believers, divinely inspired, and you can add many mor Now, can we define these words? Are w repeating many words and phrases wit out knowing what they really mean? Ho interesting it would be for a pastor to u derline in his sermon the words which a peculiarly those of the Christian's vocal ulary. And the same might be said of th speeches and conversations of lay peopl Could we really explain our theologic words if we were asked to do so?

Pious Platitudes

How many of these sound familia Prayer changes things, families who pra together stay together, what would Jes do, America needs Christ, our troubles ca be traced to sin, we spend twice as mu for cigarettes as we do for church, a goo Christian, if only we'd obey God's wi we need another Reformation, we mu walk hand-in-hand with God? The seems to be an unwritten rule in mo speeches and writings that there shou be so many pious platitudes per speech writing. Now look at the list again. Wh do most of them really mean? What we mean when we say: "a good Christia or "prayer changes things"? Sometim these sayings remind me of signs alo the highway: "Electricity is Cheape Cheaper than what? Or, "Ice New Fails." Fails in terms of what? For son of us gas is cheaper than electric if we heating our homes. And ice certain

would fail to please our wives if we're thinking in terms of home refrigerators.

Confusing Words

Here are a few examples of words and phrases which are frequently puzzling or confusing to those who hear them: the communion of saints, holy catholic church, canon of the Bible, apolocalypse, the remnant of the faithful, plenary session, sacrificial and sacramental, sectarian, hierarchy, orthodox, Gothic, ritual, nursery roll. Try your hand again, see how well you fare.

Polite Words (with various meanings)

Can you identify these: "It is now our great privilege to ....."; "Of course, we'd like to hear just a few words from the pastor"; "Mrs. Helter has taught the nursery class for 52 years"; "I like some parts of the new Service"; "We'll now have a brief business meeting"; "We welcome people of all races in this congregation"? Again, can't you hear these and many others in your experiences at church? How polite we are, and that's commendable. But how we do stretch our sincerity!

Appreciated Words

"Thanks so much for all you are doing for Johnny in your Sunday school class"; "this congregation has an atmosphere of integrity and mission"; "you folks in the choir add so much to the service"; "so glad you noticed we were strangers, we feel welcome in your church"; "I'm happy to belong to the men's group because everyone accepts me as I am. I really feel at home"; "Your little note meant so much to me."

How much time do we take to appreciate others? How often we keep appreciation to ourselves, as though people don't need our thank-yous! Words of appreciation need not be saved for obituaries, anniversaries or testimonials. Christians, by all that God has done for them, should be expressing constant appreciation to God and their fellowmen.

Man to man, why not check on your vocabulary. Your words are you! They reveal your feelings toward yourself, others and God. Jesus used words clearly, kindly, authoritatively and redeemingly. Look again at the Sermon on the Mount or the Parables. What an economy of words with a depth of meaning. We can't hope to speak as Jesus did, but we can use language in our own way to express our Christian faith in daily living. And a check-up might help us do a better job than ever before.

A REMINDER concerning the true meaning of Christmas, this poster is typical of many billboard messages displayed across the U. S. this year with the help of outdoor advertising firms.

Speaking Up

More on the Frequency of Holy Communion

EDITOR, LUTHERAN MEN:

I read with interest the article by B.W.K. concerning the frequency of Holy Communion in the October issue of LUTHERAN MEN. Let me take my stand in favor of restoring in our Lutheran Church what was apparently the custom in the ancient Church: the celebration of the Lord's Supper every Lord's Day and on the major Festival Days. We should do this for several reasons.

First, because, in the words of the Order for Public Confession, "this holy Sacrament was instituted for the special comfort and strengthening of those who humbly confess their sins and who hunger and thirst after righteousness." The hunger of the physical body is satisfied thrice daily. The soul that is hungry for "the cup of endless joy" should have opportunity to be fed at least once weekly. Who can confine God's forgiving Grace to certain stated seasons?

Second, because the Lord's Supper is a Means of Grace, as the Augsburg Confession affirms. The Word too is a Means of Grace, but no one has yet seriously advocated limiting the preaching of the Word to stated seasons for fear it be abused. If souls stand in need of weekly refreshment through the Word, do they not also need weekly refreshment through the Sacrament?

Third, because "the Sacraments are not only marks of profession among men," the Confessions declare, "but rather signs and testimonies of God's will toward us, through which God moves hearts to believe." With the feeling of being "one body in Christ" all but lost in the con gregations of our day, we could do fa worse than to gather reverently each Lord's Day at the Table of the Lord t receive His Body and Blood with faith thereby manifesting our unity in Hi and testifying to the world that He i truly present among us.

Mindful of our Lutheran convictio that the Grace offered in the Sacrament must be received in true faith and con fidence, there seems little ground for th fear that frequency of Holy Communio will lead to its abuse. Can less frequen celebration insure more worthy receptio of the Lord's Supper? Or can frequen celebration render the inherent Grace les effective for the truly believing soul Even though the celebration of the Hol Communion be limited to four time annually, as is the case in many of ou congregations, what Pastor can be certai that his people are receiving it worthil and with faith and confidence in th promises of Christ?

"This do as oft as ye drink it, in re membrance of me." Thus spoke our Lor as He instituted His Supper. Will w weary God with weekly self-examinatio and earnest hunger and thirst for fo giveness and righteousness? Can we com too often to feed upon Him who is th Bread of Life? Do we avoid abuse o the Sacrament simply by restraining hun gry souls from feeding frequently upo it?

More than 400 years have elapsed sin the Reformation and we Lutherans a still not clear in our thinking about th

Lord's Supper. In our antipathy to all that smacks of Romanism we have in some cases unduly impoverished ourselves and disparaged true treasures of the Church. The Lord's Supper is such a treasure. Our Lutheran doctrine concerning it is thoroughly evangelical and devoid of error. Weekly reception of the Lord's Supper in devout faith and confidence cannot diminish, nor can less frequent reception enhance its benefit to the truly believing soul.

Brethren, let us speak more concerning this. —*D. R. S.*

* * *

B.W.K. has made a very sensible proposal in his letter to the Editor concerning the frequency of administration of the Holy Communion. I believe that the seven seasonal Communions he proposes should, as he says, be "adequate."

I would suggest only one slight change. With the growing frequency of Confirmation on Pentecost, it would seem to me preferable to schedule the Communion for the following Sunday, Trinity Sunday.

If, at these seven seasons, multiple Communion Services are held— that is, an early morning Service and an afternoon or evening Service, as well as the Service at the normal hour—opportunity will be provided for all persons who wish to commune to do so.

I agree that "the matter of frequency of administration cannot be legislated by the church," except that I feel it should be possible to guard against the extremes —annual or semi-annual on the one hand, weekly on the other. But if B.W.K.'s proposal were to be recommended by the Church as a *guide* (for instance, by the currently-working ULCA Commission on the Sacrament of the Altar and Its Implications), this should answer the matter satisfactorily. —*R. W. B.*

* * *

Of course I am a pastor and not a layman. For that reason I may not be qualified to speak on the question, "Holy Communion: How Often?" But I would like to say that the Lutheran Church has already answered this question. The difficulty lies in the fact that we Lutherans have formally said we accept this answer, but our practice shows that we haven't.

Here is the practice formally accepted by all Lutherans as we have it stated in the Augsburg Confession (Article 24): ". . . We hold one communion every holyday, and also other days, when any desire the Sacrament it is given to such as ask for it." The Apology of the Augsburg Confession reiterates this practice so that there can be no question as to how Lutherans stand officially: "For among us masses are performed every Lord's Day and on other festivals, in which the sacrament is offered to those who wish to use it . . ." (Article 24).

It is my opinion that the monthly communion is becoming a rallying point for parish practice in our Church. Already it is the second most common practice among us. But as long as we really believe in our confessions, and our Lord who said, "often," then it is not the ideal. —*J. E. W.*

* * *

LUTHERAN MEN is the "Magazine of United Lutheran Church Men." It encourages and welcomes opinions from *all* ULC men—pastors as well as laymen. Most certainly the men of our church look to their pastors for leadership in action and thought, particularly on theological matters. To the point, all three of these letters published this month were received from ULC pastors. —*Editor.*

NEWS of Men and their Activities

President Clarence L. Neun of the *NY & NE Synod ULCM,* writing in its *Synod's Men,* calls for greater attendance at church gatherings of all kinds. He laments the fact that too often men do not represent their congregations at important meetings. The usual excuse is the lack of time. Clarence asks the question, "Is it really a question of not having the time or does the answer lie in how we dedicate the time we have?" What is YOUR answer to this searching question?

The NY & NE Synod ULCM executive committee met at St. Paul's Lutheran Church, Rensselaer, N.Y. on November 14. St. Paul's has a new ULCM unit and the Rev. Robert Flechtner is pastor. Arrangements were made by Dr. Burton Wilcke of the host church, who is president of the Hudson Valley Brotherhood.

* * *

The *Canada Synod ULCM* held an Officer's Training Session in Toronto on November 7. Howard Logan, executive secretary of ULCM, was the leader and the session was conducted by Howard Herter, Canada Synod ULCM president, recently elected to the Executive Committee of ULCM (ULCA). Mr. Logan spoke at the congregational stewardship banquet at St. Peter's Lutheran Church, Kitchener, Ontario, Pastor A. W. Lotz.

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The *Central Pennsylvania Synod ULCM* held its annual convention at Trinity Lutheran Church, Chambersburg, Pa., Pastor Clarence A. Neal, on October 24 with Claude Greiner presiding. Richard H. Snell, secretary of the ULCM (ULCA), represented the church-wide auxiliary. Speakers included: Pastor David Hoover of McConnellsburg, Synod President Dwight F. Putman, Dr. Beryl B. Maurer. Elected as the new president is Oscar L. Lingle of Shell's Lutheran Church. Mr. Lingle was recently elected a member of the Executive Committee of ULCM (ULCA) and appointed Director of Scouting for ULCM.

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The *Georgia-Alabama ULCM* has set its 1960 annual convention for January 29-30 at Columbus, Ga., reports President Ted Rinker. Eugene Kelchner, treasurer of the ULCM, will be the representative of the men's auxiliary. Reports will be heard about the pilot project in a Manpower Mobilization Program.

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The *Iowa Synod ULCM* met at Des Moines in October with Pastor Raymond H. Tiemeyer, assistant to President Fry, as representative of ULCM and featured speaker. The convention was held at Redeemer Lutheran Church, Des Moines with LaVern Johnson representing th

AWARDS for long terms of service were presented in Minneapolis last month to four Lutheran pastors serving as chaplains in federal institutions by the Rev. Carl R. Plack, right, ecretary for Chaplaincy Services of the National Lutheran Council Division of Welfare. Certificates of recognition were given them at the Federal Institutional Chaplains Conference.

The cited chaplains are: L. Burns Saltzgiver (ULCA), U.S. Reformatory, El Reno, Okla.; W. Ralph Graham (ALC), Federal Correctional Institution, Englewood, Colo.; Henry H. Cassler (ULCA), U.S. Penitentiary, Lewisburg, Pa.; Carl P. Schmidt (ALC), Veterans Administration Hospital, San Fernando, Calif. Chaplain Saltzgiver has been at El Reno for 6 years; Chaplain Cassler at Lewisburg for 21 years.

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ynod. Glenn Engle of Newton presided. Elected as the new president is Al Hienz f Mason City.

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Joining the list of 100 percenters in JLCM apportionment payments for 1959 four were reported last month) are the JLCMs of *Pittsburgh* and *Ohio Synods.* A few others are creeping up, but receipts at the end of October were still nly 56 percent—$24,719—of the $44,-61 quota for the year. They *should have een* 83 percent by that time! Not many eeks are left in 1959. Has your group net its obligation?

* * *

Reformation Church Men of Washing-on, D. C. held a special dinner meet-ng October 14 to honor Dr. Oscar F. lackwelder, the congregation's pastor meritus. A record 170 men attended. r. Lawrence D. Folkemer, present pastor, presented Dr. Blackwelder with a hand-carved "Oscar" and a copy of Harry Emerson Fosdick's "Public Prayers." Others on the program included Dr. J. Frank Fife, president of Maryland Synod; Paul I. Folkemer, Baltimore, Md.; and unit president James M. Kendall, Edward K. Bachschmid, soloist Jule Zabawa, and program chairman Captain Robert L. Baughan, all of Reformation.

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The *Illinois Synod ULCM* held a spiritual retreat during October at the synod's Camp Alpine. The Retreat Master was Pastor John M. Spaid, assisted by Pastors L. Y. Seibert and Richard Peterman. In charge of planning for the retreat was ULCM synodical president Clifford Cavanagh.

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The *Maryland Synod ULCM* conducted a series of four workshops during Novem-

ber with Howard Logan as the leader. Meetings were held in the Baltimore, Western, Central, and Washington Districts. Planning for the meetings was in charge of Earl Luckabaugh, Manchester, Md., president of the synod group.

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The *Florida Synod ULCM* is making plans for three conference workshops in February 1960. The annual convention has been set for June 11, 1960 at Jacksonville, Fla. A. J. Kelley is president. Th Florida Synod ULCM is anxious to hav its synod approve the observance of Lay men's Sunday.

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The *West Virginia Synod ULCM* me at Jackson's Mills for its annual conver tion in early November. Aubrey Maune president of ULCM, represented th church-wide agency. Speaker for the con vention was Pastor B. Mauer of the Cen tral Pennsylyania Synod staff. Conventio guests were ULCW members of th synod. An address was brought to th meeting by Mrs. Kermit Glotfelty, pres dent of the synodical ULCW, and Pasto D. Anderson, president of the syno Fred Hegman presided.

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Dr. C. A. Kaufman resigned la month as president of the ULCA's New berry College, Newberry, S. C. A New berry alumnus with additional degre from the University of South Caroli and Lenoir Rhyne College, he has bee on the college staff for a total of 25 yea the last four as president. Resignatio effective Jan. 31, 1960, was offered upo the advice of Dr. Kaufman's physicia The Newberry Board of Trustees, chair by Dr. H. Odell Harman, appointed D Conrad B. Park, dean, as acting presider

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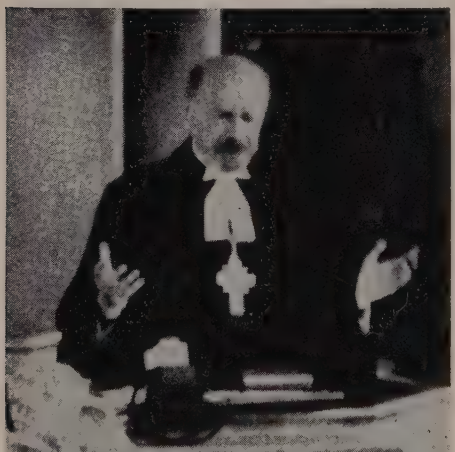
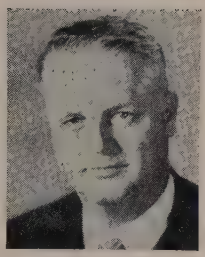
The *North Carolina ULCM* met at S Paul's Lutheran Church, Salisbury on N vember 17. Banquet speaker was Richa T. Sutcliffe of the ULCA Departme of Press, Radio and TV. Aubrey Maun president of ULCM, represented t men's auxiliary. J. J. Lentz presided. A dresses were made by Pastor J. White Id ings of First Lutheran Church, Albema and the president of the synod Dr. F. Conrad. A workshop for congregation



DEFYING Communist threats to bar him from East Berlin, Bishop Otto Dibelius, head of the Evangelical Church in Germany (EKID), preaches a Reformation Day sermon in St. Mary's Church in the Soviet sector. Although informed by East German authorities that he could no longer preach in East Berlin, the bishop drove unhampered past border guards at the Brandenburg Gate to make his scheduled monthly appearance in the church's pulpit. The threats were made after the prelate had declared in a controversial booklet that neither the East German Republic nor any other totalitarian regime constitutes a "supreme authority" to which Christians owe allegiance in any Biblical sense.



. H. "JACK" Oetgen, rst vice president of JLCM, has been elec- ed a member of the JLCA Board of Social Missions by the ULCA xecutive Board. The tlanta, Ga. insurance xecutive will fill the nexpired term of aul I. Folkemer, Bal- more, Md., who resigned. BSM is the hurch board which is concerned with social ction and evangelism. Oetgen was recently appointed director of ULCM's Evangelism epartment.

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fficers was conducted at the close of the onvention.

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The *Wartburg Synod ULCM* accepted a oal of raising $500 for Carthage College hd Chicago Seminary, Maywood, Ill. he Wartburg Synod was accepted into iembership in ULCM at South Bend and number of representatives were present the convention. Chet Mischke of evensville, Mich., is the president.

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Occasionally we receive requests for formation about awards for girl scouts milar to the Pro Deo et Patria award. ich an award has been developed by the LCW unit of Christ Lutheran Church, reat Kills, Staten Island, N.Y. It is lled the Katherine Von Bora Award id information can be secured by writ- g to the church.

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Recent reports from NCCCUSA t 1958 church membership as follows: otestant, 61,000,000; Roman Catholic, ,000,000; Jewish, 5,500,000.; Eastern rthodox, 2,500,000. In 1926 Protestants presented 27 percent of the total popu- tion and Roman Catholics 16 percent. In 58 Protestants constituted 35 percent and Roman Catholic 22 percent of the total population.

* * *

We have come across an idea we would like to pass along. A couple of congregations are including a monthly offering envelope in the packet for the men's program of the church. This sounds like a very good idea and perhaps more of you could adopt same. In this way, men who cannot attend meetings but are interested can make a contribution to men's work.

* * *

Cordial greetings were received at our recent ULCM convention at South Bend from the Brotherhood of the American Lutheran Church. This group had met in Detroit the weekend before our convention. Dr. C. C. Stoughton of Wittenberg University spoke to both men's meetings. Greetings came from Dale Bruning, the president.

* * *

St. Paul's, Byram, Conn., continues its very excellent congregational ULCM News Letter. This is one of the more active ULCM units in the NY & NE Synod. At a recent meeting, member Ed Victor gave an excellent presentation of the King's Men Crusade.

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The Central Conference ULCM unit of the *Pittsburgh Synod* held a Pre-Hallowe'en Dinner Rally at First Lutheran Church, Pittsburgh recently. Pastor Daniel Chu of Springfield, Ohio was the speaker.

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The Rochester Conference ULCM of the *NY & NE Synod ULCM* held its Reformation Lutheran Family Festival on October 23. The speaker was Dr. Evald Lawson, president of Upsala College. Ronald Barres is conference president.

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The Chicago Conference ULCM met on November 8 at Norwood Lutheran Church, Chicago, Pastor Warren Best. Guest speaker was Pastor Burton W. Schroeder of Wonder Lake, Ill. Adolph Spitz is president.

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Recently we read about a group of Roman Catholic laymen who have a retreat each year deliberately set for the World Series week-end. This is one way to find those who are dead-in-earnest about their religion. How do you observe the Sabbath? Certainly the worship of God has pre-eminence, doesn't it?

Mauney Announces New Committees

Appointments to United Lutheran Church Men committee and department posts were announced by President Aubrey Mauney shortly after the 1959 convention at South Bend, Ind. The new appointees will serve for the biennium ending with the 1961 Staten Island, N.Y. convention.

The departments and committees are:

Scouting Dept.: Oscar Lingle, Harrisburg, Pa., *director;* The Rev. Paul Wasmund, Middle Village, N.Y.; Donald Welsh, Hyattsville, Md.; Paul Nelson, Minneapolis, Minn.; Charles W. Beyers, Chillicothe, Ohio.

Evangelism Dept.: J. H. Oetgen, Atlanta, Ga., *director;* Wilbur Zieger, Philadelphia, Pa.; Nevin S. Snyder, Gibsonia, Pa.; Roger Lindgren, Hartford, Conn.; The Rev. A. K. Trout, Mishawaka, Ind.

Stewardship Dept.: Earl Freese, Rochester, N.Y., *director;* Leonard Ashford, Philadelphia, Pa.; Leo Schwerin, Columbus, Ohio; The Rev. Ernest L. Mis enheimer, Salisbury, N.C.; Fred Hegman Wheeling, W. Va.

Audio Visual: The Rev. Lester M. Utz Wichita, Kan., *chairman;* The Rev. Frank lin Jensen, Erie, Pa.; Richard H. Snell West Reading, Pa.

Constitution: Merwyn C. Fuss, Taney town, Md., *chairman;* Hans P. Treuenfels Norwalk, Conn.; The Rev. Maynar Hallock, Pottsville, Pa.

Membership and Extension: J. Russe Barley, Beaver, Pa., *chairman;* Marvi Barnett, Omaha, Neb.; The Rev. Leelan C. Soker, Denver, Colo.; Howard Herte Waterloo, Ontario; David Blomstrom Atlanta, Ga.

Lutheran Men: Hans P. Treuenfel Norwalk, Conn., *chairman;* Eugene H Kelchner, Merchantville, N.J.; J. J. Lent Sanford, N.C.; George R. F. Tamk Selinsgrove, Pa.

Printed Materials: The Rev. Leeland C Soker, Denver, Colo., *chairman;* M. I Henniger, Austin, Tex.; Howard Herte Waterloo, Ontario.

Finance: Eugene H. Kelchner, Me chantville, N.J., *chairman;* Richard H Snell, West Reading, Pa.; Earl Frees Rochester, N.Y.

Honorary Life and In Memoriam Mem bership: Eugene H. Kelchner, Mercha ville, N.J., *chairman;* The Rev. Phares C Beer, Allentown, Pa.; Clarence L. So West Columbia, S.C.; William Shetloc Coplay, Pa.

Study: The Rev. Franklin Jensen, Eri Pa., *chairman*; J. H. Oetgen, Atlanta, Ga Eugene H. Kelchner, Merchantville, N.J Wilbur Zieger, Philadelphia, Pa.; T Rev. Maynard Hallock, Pottsville, Pa The Rev. Raymond Tiemeyer, New Yor N.Y., *advisory.*

Lutheran Church Men of Ameri Councilors: The Hon. L. F. Speckma Louisville, Ky.; Howard L. Logan, Ne

Proclaiming the Gospel through Drama

New York Group is Inter-Lutheran

by ANN DUFFORD

"DRAMA," T. S. Eliot once said, 'springs from religious liturgy, and it cannot depart too far from religious liturgy."

Recognizing the close relationship between the dramatic art and the message of the church, a group of Lutherans in the metropolitan New York area have formed an organization for the presentation of the Christian Gospel through drama.

Known as the Lutheran Foundation for Religious Drama, the group works not only to produce top-notch amateur performances of good religious scripts, but also to educate Lutherans to the effective witness of the church through the dramatic form. It is financially supported by 36 Lutheran congregations of all synods.

Two plays by Charles Williams, a contemporary English writer, are being presented in 14 separate performances at 11 churches throughout the area this Advent. They are *House by the Stable* and *Grab and Grace*. Patterned after the late medieval morality dramas, the plays allegorically tell the old story of Man in love with his own Pride, and his redemption through the birth of a Babe in the manger.

Dr. Robert Seaver, head of the religious drama department at Union Theological Seminary, is director and Mr. Paul Lammers, television director and producer for the National Broadcasting Company, is production supervisor.

Churches scheduling performances of the traveling play are members of the Augustana Lutheran Church, the Lutheran Church—Missouri Synod, and the United Lutheran Church in America.

This year's Advent production represents a big step forward in the program of the Lutheran Foundation for Religious Drama. Organized in the autumn of 1958, the group's first project was the presentation of *The York Nativity Play*, one of the original miracle dramas of the Middle Ages. That production was performed four times in one Lutheran Church, in contrast to this year's more ambitious undertaking.

Wanting to be more than a group of

York, N.Y.; E. A. Anderson, Washington, Ill.; Aubrey Mauney, Kings Mountain, N.C.

Representatives to ULCA Boards: Hans P. Treuenfels, Board of Social Missions; Howard L. Logan, Boards of American Missions, Higher Education and Foreign Missions; Oscar Lingle, Board of Parish Education; Eugene H. Kelchner, Board of Publication.

Miss Dufford, a writer for the National Lutheran Council, is on the Board of Directors of the Lutheran Foundation for Religious Drama.

amateur actors, the Foundation arranged a Spring Lecture Series, which included three presentations.

The first, "The Dramatic Action in Word and Sacrament" was presented by the Rev. John H. Tietjen, radio personality of *The Lutheran Hour* and by Dr. Edgar S. Brown Jr., executive director of the ULCA's Department of Worship.

The second, "Religious Drama in the Medieval Church" was delivered by Englishman E. Martin Browne, chairman of the Religious Drama Society of Great Britain.

"The Religious Dimension of Contemporary Theatre" was discussed by Wagner College theatre director John F. Hruby as the third in the series.

These lectures were later broadcast nationally on NBC radio.

A fall Workshop in Acting Technique was then arranged by the Foundation for Lutherans in New York interested in learning the fundamentals of acting while studying religious scripts.

The workshop was divided into two groups—for beginners and advanced actors—and conducted by Lutherans with professional training and experience in theatre and television.

The Rev. John Kulsar, assistant pastor of Holy Trinity Lutheran Church, Manhattan, is executive director of the group which has plans for many more projects such as a spring educational program and a Lenten production in the near future. The Foundation is just beginning to put into action the many ways it sees possible "to proclaim the Christian Gospel through the art of drama."

Peace Upon Earth . . .

There were some shepherds living in the same part of the country, keeping guard throughout the night over their flock in the open fields. Suddenly an angel of the Lord stood by their side, the splendor of the Lord blazed around them, and they were terror-stricken. But the angel said to them:

"Do not be afraid! Listen, I bring you glorious news of great joy which is for all people. This very day, in David's town, a Savior has been born for you. He is Christ, the Lord. Let this prove it to you: you will find a baby, wrapped up and lying in a manger."

And in a flash there appeared with the angel a vast host of armies of Heaven, praising God, saying,

"Glory to God in the highest Heaven! Peace upon earth among men of goodwill!"

—*From The Gospel of Luke in* The New Testament in Modern English, *translated by J. B. Phillips. Published by Macmillan and available through your bookstore.*

Other Boy Activities

by AUBREY MAUNEY

SEVERAL TIMES studies have been made concerning the support of boy activities and church awards other than Scouting, and the general conclusion is that the ULCM should concentrate its efforts exclusively on Boy Scouting in the church. This is not to mean that the ULCM is indifferent to other worthwhile movements and programs but that a better job is done by concentrating and doing one job well and thoroughly.

There is still much undone in the task of working with boys in scouting. The program of Scouting covers all boys from eight years upward and these boys are the age for the program but once in their lives. If the ULCM gives them this chance while they have the chance we are getting our job done.

If the scouting program is well done then it is believed that the boy will be faithful and diligent in Luther League, Sunday school and the church. By working for the Pro Deo et Patria Award under the direction of his pastor the scout should be especially strengthened in all the work of the church.

The great need is that ULCM direct boys to full time Christian service and the ministry. The support of scouting and the church award is the best way to achieve this.

All of this does not prevent the men of the church from other activities with youth. Men who are informed and dedicated will give their talents and time to teaching in Sunday school, to being advisers to the Luther League, and when capable young men show possibilities towards the ministry, they will encourage them and assist them financially towards this goal through college and the seminary. All endeavors of this kind must have the full and enthusiastic support of the ULCM on all levels, nationally, synodically and locally.

Where it is not feasible to have scout units a double obligation is placed upon the men to give leadership in other recreational, educational and spiritual programs. If such programs are not available it is the obligation of the men to provide them.

To make the program of scouting and other boys' work effective all levels of the ULCM should be organized under the synodical Director. Each conference or district should have its qualified and dedicated director and on his committee an Institutional Representative from a committee having this responsibility in each congregation. The conference or district Director should have regular meetings with these congregational representatives to train and plan scouting and other boys' work in the area. Such a program under trained and dedicated leadership should lead to much satisfaction in a task well done.

New ULCM President Mauney was formerly Director of Scouting for the international ULCA auxiliary.

50 Years of Scouting . . . . . *Continued from page*

• Improve the quality of Scouting in Lutheran units by recruiting the very best Christian leadership and by encouraging leaders to participate in training courses.

• Select high quality Lutheran laymen to serve as Institutional Representatives. Train them to function as superintendents of Scouting in the congregation and as representatives of the church in the districts and councils of the B.S.A.

• Instruct Lutheran leaders on how to gear Scouting into the administration and program of the congregation and to effectively use it as a resource of the church in its program for children and young people.

• Increase the number of boys who achieve the Pro Deo et Patria award.

Lutheran Men and Scouting

Most Lutheran synods have assigned responsibility for promoting Scouting to the laymen's organizations, variously called Lutheran Brotherhoods, Lutheran Churchmen, or Lutheran Men's clubs. In the Missouri Synod supervision of Scouting has been assigned to the Youth Department, although the Lutheran Laymen's League has a strong interest in Scouting. Whatever department of the church is involved Scouting should be construed as a part of the total church program for children and young people and should be under the administrative direction of the official board of the church.

In carrying out the recommendations of the National Lutheran Committee on Scouting with reference to the 50th Anniversary the various Lutheran Churchmen or Brotherhood organizations can and should play a major role. Local clubs can do much to establish closer ties between the men and the boys of the congregation and community. These boys are the churchmen of tomorrow and need the leadership of Christian men in the process of maturing and growing in Christian citizenship and churchmanship. Here are some specific ways in which Lutheran men can participate in the Scouting program of the local church:

• Give leadership to Scouting. Strong Lutheran men are needed in the congregation to serve as Institutional Representative; as members of committees for the Cub pack, the Scout troop, and the Explorer post; as Cubmaster, Scoutmaster, Explorer Adviser; and as consultants.

• Give support to the organization of Scout units in your congregation if it is not now using this valuable resource for work with boys.

• Conduct a program on Scouting at the February meeting of the men's club. Invite Scout units to demonstrate their activities.

• Help the Cubs to put on the backyard jubilee suggested for the anniversary observances.

• Assist the Scouts and Explorers in their plans for the Anniversary Camporee to be held in July.

• Make it possible for Scouts and Explorers in your Scout troop and Explorer

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post to attend the Fifth National Jamboree.

- Enlist the support of parents of boys who are in the Scouting units.
- Encourage Scouts and Explorers to achieve the Pro Deo et Patria award. Recognize them at a Father and Sons Banquet or at a regular meeting of the men's club.
- Recognize the leaders of Scouting in your congregation. Recommend to your synodical office a truly outstanding leader for the Lamb award.
- Enroll more boys in your Scouting units by following up on data provided in boy fact surveys and by extending invitations to boys in the Sunday school to join the Scouting units.

Where to Find Help

In your area there is an office of a local council of the Boy Scouts of America. As a part of this council there is a district organization with a District Scout Executive and volunteers anxious to serve you in organizing Scouting units and to help you give the boys a thrilling, meaningful adventure in Scouting. Solicit their help. You will be pleased with the many resources available for the asking. At your men's club meeting distribute copies of "Scouting Serves Boys in the Church" (No. 3172A, available at 5c per copy or $4.00 per hundred at your local council office.)

The National Lutheran Committee on Scouting, 701 Second Ave. South, Minneapolis 2, Minn., and your synodical office have helpful Lutheran literature and visual aids. Following is a partial list of the resources available:

- Manual, "Scouting in the Lutheran Church"
- Pro Deo et Patria, Service Record Book
- Pro Deo et Patria, Information Folder
- Movie, "Pro Deo et Patria"
- Filmstrip, "Scouting in Lutheran Churches"

Make Scouting an important part of your service to boys. It will give your boys a program that they like and need in the spiritual atmosphere of your church and under the best Lutheran leadership. It will attract unchurched boys and families to your church. It will expand the service out-reach of your church to the whole community. It will help your boys to be loyal and faithful members of the church and participating citizens in the community.

What Do We Go to Church For? . . .

Continued from page 9

shall get the things that they want to buy, the house fixed up, the do-it-yourself projects all around the place.

Perhaps this has strained our members so that there are only a few left now to ask the question, "Why worship?" For obviously many ask the question who actually place their "wor(th)ship" in other things. Let us assume, however, that the Christian finds a hollow ring in the life around him, and looks up with the consciousness that life ought to be more than this, and fuller than what he has known. Let us assume that he feels that he ought to be able to express himself in real affection.

You Can't Do It At Home

The honest truth is that, just as you can't lead in prayer at the drop of a hat because you don't know how to express yourself, so you can't give proper "wor(th)ship" to God in deed and gift unless you join in the company of other people. The Psalmist knew this when he said, "I will pay my vows to the Lord *in the presence of all his people.*" The commitment before the eyes of others was to him the steadying principle which would defend him from the unpredictable weather of an individual soul.

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But let us return to the figure of the Berlin airlift. Consider the Sunday worship as just such a bringing in of supplies—a desperate link with the free world. The Service is the meeting place of the earnest Christian and the precious Gospel. Worshipers prepare themselves in deed and gift, and then come with open hearts and eager ears to receive the message of what God has done for us, in this world, through Jesus Christ, and to receive this offering of God in the Holy Communion.

An Ancient Service

Gregory Dix in his epochal book, *The Shape of the Liturgy** has poured all of the results of his scholarly investigations of the worship of early Christians into a beautiful reconstruction of a service of worship at which the Lord's Supper is to be celebrated. Imagine yourself a simple grocer in the early third century, when it was as dangerous to be a practicing Christian as it is in eastern Europe today.

On Sunday morning long before daylight you would rise and dress, placing in your pocket a little box with a piece of bread from your table. (This bread was the symbol of your daily life as the breadwinner of the family. Though if you were caught and searched, this bread would be damning evidence, you still must bring it, because it symbolized your life.)

You would creep through the back streets, avoiding all possibility of discovery, to an agreed house where you would knock at the door and be scrutinized by eyes before the door was opened—

*Gregory Dix, *The Shape of the Liturgy* (London: Dacre Press, 1945).

one stool-pigeon could wipe out a whole congregation. You would go to a large room at the head of which was a large table around which sat a few gentlemen in better clothes—obviously the bishop and elders. After a few minutes of waiting, the head man would greet the congregation and invite you to bring your offerings—bread and wine, of course—which you would place on a large platter. Then he would pray over this bread and wine, offering these elements—and the lives that they represented—to God; and then they were received by each in turn, now the gift of God—"The Body of our Lord Jesus Christ in the Holy Spirit."

This is all there was to it—perhaps twenty minutes, probably less. And each would depart to his own home carrying a piece of bread to share with his family, thus uniting them with the heads of the households in one congregation. Stripped down to the very skeleton by persecution, this is what Christians *had* to do to maintain their faith. They lived in a hostile world, and "Christian principles" or "Christian vocations" were difficult to imagine. They had to live their daily life, working where they could earn a living, being stained in a hostile world. Yet they brought their lives, poor though they were, to be transformed by the offering of God in Jesus Christ in a definite form which had meaning, and which could unify the little congregation for the next few days. To be absent one Sunday would mean spiritual impoverishment and falling away. This was the airlift in a desperate situation.

Word and Action

For many in Europe today, this situation has become a daily one. Free sermons are not allowed and the training of the youth is outlawed. But the actions of worship, service and offering, are united

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in such simple worship. The doing of the act carries its own meaning to the faithful, even under the unsuspecting eyes of spies. It is this act which nourishes the life of the Christian. Deeds and gifts are in preparation for this; the gift of God in his Gospel and in the Holy Communion opens up the heart of the Christian, deepening his faith and sensitizing his conscience. Each Sunday his concept of service and giving grows.

As these concepts grow they develop in the individual a new daring in his conduct in a hostile world. The reception of the gifts of worship helps him to find a free air in the midst of oppression. More than this, the oppression of sin is also overcome. The gratitude of the Christian for what God has done starts to be moved from its frozen state by the sunlight of God's goodness. Nowhere else do we hear so clearly the Gospel of God's goodness. Since this is the source of his faith and life, the Christian must be present with the congregation on Sunday morning.

Is Worship an Elective?

Though we in the United States are not faced with such urgency in living our daily lives, our freedom does not excuse us from keeping the experience of suffering Christians in mind. They illustrate in a graphic way the realities which are buried beneath the abundant life that we live. The comforts of our living room, and the bounty of our Sunday table simply blind our eyes, and make the ques-

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tion, "Why worship?" a possible one. When life is stripped down to its essentials, it is clear that the regular worship of the congregation of believers is the only nourishment of faith. From this regular worship flows our prayer life, our service, and our gifts.

"Habere Deum est colere Deum"—to have God is to worship God. For the Lutheran, this is a call to duty, and to life. And the call comes regularly whenever the congregation meets to hear the Gospel and receive the Sacrament.

For the Leader

This topic seeks answers to two questions: (1) Why is it necessary to go to church? and (2) What is the purpose of going to church? The necessity for church attendance is found in the fact that here we receive the gifts God has to offer—gifts of life, strength, courage, faith. The purpose of church attendance is to profess our allegiance and love to this God who has granted such gracious gifts. This is one avenue of our response to the love of God.

Worship is then a bridge carrying two-directional traffic. It is both the means by which God speaks to us, and the means by which we express our thanks and joy to God.

* * *

This first topic is basic for much that will follow in the discussions designed for the remainder of this year. Since it is basic, and therefore important, it is quite necessary that you put into it the very best that you have.

Ask one of the other men in your group to serve as the leader for the devotional portions of the meeting. This will relieve you of the concern for conducting this part of the meeting, though it does not relieve you of concern for properly planning the devotions. The suggestions for a devotional service, listed at the end of the topic material, are quite complete. Go over these suggestions with the individual who will be leading the devotions, so that you know exactly what will be included, and where your topical material will be inserted.

In order to adequately prepare for the presentation of the topic, read over this material as it is presented. Read it often enough, and carefully enough, so that you understand what it means to say. Now try to put these same thoughts into your own words. It may be necessary to outline the printed topic in order to capture the ideas you will want to express. Besides putting these concepts into your own words, add any illustrative matter that you feel will be particularly helpful for your group. Remember, your main concern is to help the members of your group understand more thoroughly the necessity for, and the purposes of, public worship.

Discussion questions are also suggested. Plan to use them, if needed to begin discussion, after the presentation of your topic. Study them carefully beforehand, making sure that you yourself are able to discuss the ideas they suggest. If you feel that none of these questions will be helpful to your group, prepare others to help start the discussion.